DOCUMENT RESUME

ED 031 617 AC 003 494

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The Educational Uses of the World: Experiential Learning and the Peace Corps. Peace Corps Faculty Paper, No. 2.

Peace Corps (Dept. of State), Washington, D.C.
Pub Date Dec 68
Note-12p.
EDRS Price MF-$0.25 HC-$0.70
Descriptors-*Cross Cultural Training, Cultural Education, Developing Nations, Educational Innovation, *Educational Philosophy, *Field Experience Programs, *Internship Programs, Study Abroad, Universities, Volunteers, *Volunteer Training, Work Study Programs
Identifiers-*Peace Corps

To use the world to study reality, the alternative is offered of working in a developing country in place of some of the usual formal classroom course credits. A few universities have tried intern training programs to train Peace Corps (PC) volunteers in special fields; an aim of the program is to determine what part of the PC program can be integrated into a student's regular academic program. Other universities are incorporating domestic or overseas voluntary service into degree programs in such fields as agriculture. Experience suggests that: development service degree option should be open to students in every field; as many field experience alternatives as possible should be availabie; core courses should be designed for the development service option; cultural studies should be organized selectively; and opportunities to acquire practical skills appropriate for developing countries should be given. (jf)

EDO 31617

Jan 69

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THE EDUCATIONAL USES OF THE WORLD

Experiential Learning and the Peace Corps

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AC 003 494

Peace Corps Faculty Paper No. 2

December, 1968

THE EDUCATIONAL USES OF THE WORLD

Phillips Ruopp

The rhetoric of education obscures more often than it illuminates the reality of educational practices. The traditionalists are not alone in misleading us—and themselves. Educational innovators are also guilty of using language which fails to nail down the relationship between ambitious aims and the learning process itself. Educational reality is to be found in the student's concrete daily experience, not in faculty pronouncements.

It is particularly hard to find the right words to use in talking about educational change. We often try to say too much, and end by saying nothing. Educa-

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Phillips Ruopp is Director of the Peace Corps' Division of Institutional Relations. From 1963 to 1967 he served as the first dean of the College of the Virgin Islands, where he worked with the Virgin Islands Peace Corps Training Center in developing methods of cross-cultural community involvement training. In the summer of 1967 he made a study of the problems and problem-solving resources of new community colleges for the American Association of Junior Colleges. In his career as an administrator and teacher, Mr. Ruopp has taken part in a number of educational experiments. One of these was the Illinois College Program in Community Development, which he helped to direct from 1952 to 1955. Having been a member of the Antioch College faculty for seven years before going to the Caribbean, he is well acquainted with the Antioch work-study program, discussed in this paper. His publications include the symposium, Approaches to Community Development. *He did his graduate work in social anthropology at Oxford University.*

tional rhetoric is too abstract and metaphorical to be easily translated into specific behavior.

I confess my own rhetoric. It is global. I talk about educating students to understand the world, or about the educational uses of the world. It is all metaphor. We are trapped by old habits, but we can make the effort to use plain language that does not confuse our performance with our claims.

What is the world? "The world is everything that is the case." At least Wittgenstein had the heroic presumption to distill his definition into one short sentence. That is as good a way to dispose of the problem as any.

And what is education? Following Wittgenstein's example, I will simply assert that the function of education is to transform rhetoric into action.

The argument of this paper is that there are uses of the "world" for purposes which are educational, but in neither an amorphous nor a purely technical sense. The uses I have in mind are a necessary part of a community of learning's traffic with reality.

The Revival of Relevance

The alternation of work with study is the standard form of off-campus experience for undergraduates. Because the placement of students in full-time jobs requires the cooperation of employers, work-study is called "cooperative education." Work is broadly defined. It may include voluntary service and independent field study as well as paid employment. I prefer the term "experiential education," which is both more descriptive and more comprehensive.

Critics of experiential education insist that the outside world should be brought onto the campus instead of sending the student into the world. They agree that it is necessary for the student to use the world since he is in school to learn about it. But, they object, it is an unwarranted diversion of his time and energy for the world to use the student. They favor a one-sided affair.

Many, if not most, faculty members think of higher education as something given to students by professors in the fortress of their classrooms. If there is a skirmish, it takes place behind closed doors on the teacher's terms.

The opposing viewpoint is that the student can profit both intellectually and personally by using the world while being used by it. I have observed no inherent contradiction between the theoretical and the experiential modes of learning. In Jacqueline Grennan's words, "the theoretical is the conceptualizing step of experience."[1]

To me, the university is a community in which selected aspects of the world are subjected to scrutiny so that the "case," whatever it is, may be grasped and communicated. But the available tools of understanding should not be limited to a society's conventional knowledge about the world and traditional interpretations of reality.

The commitment to experimentation gives the modern university its distinctive character. Experiments were unwelcome in the classical university. It was intolerant of anything which threatened the established intellectual order. That is why the scientific spirit was first cultivated among religious dissenters. After the university opened its doors to science, the experimental disposition became the main source of academic vitality and relevance.

It is clear that today's dissenting students are calling on the university to revive its relevance by enlarging its experimental scope. They demand to know if it is not the responsibility of the university to encourage experiments with social as well as scientific truth. If it is not, they say, the university is dead. To experiment is to explore not only possible explanations of reality, but alternative re-

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[1] *The Peace Corps in an Educating Society*. Excerpts from a discussion at the Brookings Institution, July 22, 1965, p. 7. Available from the Division of Institutional Relations, Peace Corps, Washington, D.C., 20525.

sponses to it. They point out that new responses to old problems are not simply theoretically desirable but essential to social development, even to survival itself.

I do not quarrel with the modern university's appreciation of the critical intellect. I do quarrel with blind homage. We should be concerned with the student's ability to synthesize as well as to analyze, to make as well as to know, to respond as well as to observe. While no formal program can serve all ends equally, artificial distinctions between intellectual, moral, and practical education only serve to conceal the interdependence between mind and character.

The first purpose of experiential education is to foster the critical and creative use of mind in a variety of life situations. The second purpose of experiential education is to help the student learn how to respond productively to reality by changing it or by changing himself. Its point of view is that not only of James and Dewey, but of thinkers as different as Aristotle and Thomas Arnold and Whitehead: nothing less than the education of the complete man is satisfactory. I do not mean his symmetrical education. We can settle for Kierkegaard's "polished angularity," a less pretentious, more attainable shape.

To put it another way, the aim of experiential education is to bring our accumulated cultural resources to bear on the student's encounter with the insistent present. It places the student's situational encounters within the wider context of his knowledge about the human condition. Rather than being imprisoned by his immediate situation, he uses it to understand the larger reality of which it is a part. He orders his experience by developing his power to conceptualize it. He learns how to transform his situational transactions by investing them with meaning. Finally, his personal response to people and events both tests and tempers his character.

Aims and Achievements in Cooperative Education

Is there any evidence that an emphasis on practical experience is consistent with the cognitive values of liberal education?

In their appraisal of cooperative education, Wilson and Lyons[2] found that for students of both cooperative and non-cooperative liberal arts colleges, "general education and the appreciation of ideas is a goal of higher education which tends to stand by itself as a single goal." Vocational training is of secondary importance. This is reversed in the case of engineering and business students, who place vocational training first. At the same time, these students also recognize the importance of general education. The faculties of both cooperative and non-cooperative liberal arts, engineering, and business schools put general education first.

The predisposition to stress the liberal aims of undergraduate education seems to be shared by the students and faculties of all of the institutions included in the study.

The research done on work-study college programs did not attempt to define or measure the intellectual gain made by cooperative students as compared to non-cooperative students. It does show that they are similar in academic ability and achievement, laying to rest the prejudice that students in cooperative programs are wrapped up in the practical at the expense of the theoretical. Furthermore, "cooperative students and graduates," according to Wilson and Lyons, "feel that their program of education has provided them with greater opportunity for practicing the application of concepts and principles to concrete situations than do non-cooperative students and graduates."

It would be revealing to have a reliable measure of the comparative growth in theoretical sophistication of cooperative and non-cooperative students during their undergraduate careers. Another useful measure would be one that assessed the appreciation of ideas, in range and depth, of cooperative and non-cooperative students whose curricula were similar. But research of this kind, long needed,

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[2]*Work-Study College Programs*, New York: Harper and Brothers, 1961.

awaits interested investigators, ingenious methods, and adequate funds.

In the meantime, we must content ourselves with the testimony of the seventy percent of the cooperative college respondents who strongly agree or tend to agree that through his job experience "the student is provided many opportunities to see relationships between concepts, principles and theories, and the application of these to real situations." About the same percentage agree that the experience produces greater involvement in and motivation for academic work. The faculties of cooperative liberal arts colleges in the study do not find their students "reality-bound." Evidently, then, those best equipped to reach an impressionistic judgment believe that the cooperative student's encounters with the world stimulate the development of his critical and imaginative powers.

Arthur E. Morgan and the Antioch Model

In 1906 the University of Cincinnati School of Engineering inaugurated the first academic program in the country to combine theory and laboratory practice with regular on-the-job experience.

The Cincinnati program appealed to Arthur E. Morgan, chief engineer of a major water-control project in Ohio's Miami Valley. He was dissatisfied with the preparation of the young engineers who worked for him. He found them narrowly theoretical, their technical knowledge untainted by social imagination. By the time he accepted the presidency of Antioch College in 1920, Dr. Morgan had concluded that the alternation of work with on-campus learning would give every field of study more depth and relevance.

None of the slogans associated with Antioch or "cooperative education" sums up Arthur Morgan's thought. Throughout his ninety years, his mind has remained open and expansive. Dr. Morgan has argued that, as a mode of learning, practical action is not inferior to verbal exercise. He insists that the concrete and the abstract can be used to illuminate one another. A society which can analyze the cause of floods but has neither the vision nor the skill to build dams will suffer from excessive dampness. Dr. Morgan was convinced that, by using the world beyond the campus, higher education could be made both more realistic and more serviceable.

In Dr. Morgan's view, a relevant education addresses itself to fundamental human problems and their possible solutions. It uses all of the resources which may help the student grasp a problem and involve him in its solution. Educational relevance requires continual questioning of purposes and methods. Questioning presupposes an attitude favorable to change, not change for the sake of change but change that will draw out the best in men.

The Antioch model of alternating on-campus and off-campus experience has evolved through almost fifty years of effort to make cooperative education meaningful from both a practical and a liberal standpoint. In that time, the pattern has inevitably changed. Early job placements were in southwest Ohio, where Antioch is located. By the nineteen-forties there were job openings in most parts of the country, with the largest concentration in the Northeast and Midwest. When Antioch Education Abroad was organized in 1956, it was not limited to formal study. Students going overseas, mainly to Western Europe, were interested in jobs and voluntary service as well as study. Because the Antioch program could easily assimilate non-academic pursuits, the faculty was prepared to accept the year or more abroad as a combination of study, work, and service.

Throughout its early decades, the development of the student's practical skills and problem-solving capacities was the main emphasis of Antioch's cooperative work program. The years after the Second World War not only opened the world to America but gave Americans the affluence to explore it. The Antioch student's range of possible experience now reached as far as Copenhagen or Calcutta.

From the end of his first quarter as a freshman the Antioch student is a wandering scholar. Not yet inside his new institutional culture, he is already something

of an outsider to the community which nurtured him. Usually, he first travels to one of the country's great northeastern cities where he will work in a large store or office or hospital. His off-campus education is likely to begin with a menial job. Its immediate value depends on his readiness to explore his new surroundings with a receptive mind.

More important than his experience of a new place is his experience of new people. He meets them where he works. The tasks that make up the daily round are part of an education for him—a living for them. He meets them after work in the building which is his roof for several months—theirs for years. He meets them where he tries to become more involved in the community, perhaps by helping a few children overcome the educational limitations imposed on them by their poverty.

These encounters with people often become encounters with a little culture (subculture, in the jargon) quite unlike that of either his family or his college. His new friends and acquaintances may not seem to live for the things that make his own life worthwhile. Indeed, he may find little meaning in their lives. The hopes and prospects that excite them leave him cold. Intellectually, they do not share his interests or passions. He finds their ideas about personal destiny and human affairs alien.

Whether pleasurable or distasteful to him, what is he to do about this diversity of views and values and expectations? Does he even see the differences clearly, or is the veil of his own culture too heavy to penetrate with his mind's eye? And if he is aware of connotations he cannot understand and incongruities that crack his sense of order, can he learn to understand and explain even if he cannot accept them?

The fact is that, within the little cultures of American civilization, the cross-

cultural experience of Antioch students begins when they reach campus and continues as a major influence throughout the four or five years they are students. It does not depend on their becoming wandering scholars in the more traditional way made possible by Antioch Education Abroad.

Cross-Cultural Encounter: the Liberal Core of Experiential Education

Encounter can be a significant part of every student's career. It need not be confined to Antioch and other cooperative colleges. As part of his general education, every undergraduate should be prepared to make the best use of opportunities opened to him when he moves into the midst of other little cultures, which both reveal and resist our common national culture. Diversity of cultural experience is potentially available even when he remains within a single community or region, although the cultural differences between people may be more subtle and it may take more initiative and imagination on his part to find them. Awareness must be consciously cultivated. Observation, and the ability to interpret what is observed, requires careful preparation, including practice. The goal is to transform experience into consciousness.

The groundwork of this preparation ought to be laid when the student first enters college. It should boldly unite the methods, theoretical benchmarks, and insights of history, literature, and the social and physical sciences. This calls for a fresh interdisciplinary approach. By concentrating on the ways in which the several disciplines conceive man in nature, the student would be ready to look at his environment from new perspectives. And because the process moves in two directions, authority would be tested by direct experience and experience by authority. The internal dialogue of the academy would open out into the dialogue of external encounter. No bulkheads would be allowed to stand between the student's abstractions and his senses, between his ideals and his prejudices. His liberal education would have a completeness that can only be achieved when provisional intellectual categories are recognized for what they are, a necessity of clear and consistent thought and not boxes in which reality can be neatly stored.

In *The Little Community*, the late Robert Redfield discusses eight different ways of thinking about a community. It may be conceived as an ecological system, a social structure, a typical biography, a kind of person, an outlook on life, a history, a community within communities, and a combination of opposites. The disciplines contributing to these modes of conceptualizing a human whole include geography, sociology and anthropology, psychology, philosophy, history, and literature. As alternative ways of thinking about a human community, they are applicable not only to social microcosms but to social macrocosms such as cities and nations.

My own attempts convince me that a "course" can be designed to prepare students to use the little cultures of the non-academic world for purposes at the heart of any academic education. It would not, certainly, be a conventional course but rather a sequence of on-campus and off-campus activities in which the theoretical and experiential components were always seen in their interdependence. Its purposes would be five:

1. To confront the student with the cultural patterns which form his civilization.
2. To clarify the relationship between the student's preconceptions about American subcultures and his actual perception of cultural differences in concrete situations.
3. To introduce the student to participant-observation as a method readily available to him for the exploration of cultural patterns.
4. To help the student grasp and use alternative modes of conceptualizing his environment.
5. To increase his awareness of the problems and possibilities of creative personal response to cultural differences.

These were the purposes of an experimental course, Approaches to Cross-Cultural Experience, required of all students at Antioch who planned to take part in Antioch Education Abroad. The course was originally designed and developed by the writer. It emphasized the importance of the communities, groups, and associations which provide the social contexts of the student's experience as scholar, worker, and traveler. A variety of methods was used, including an extended exercise in participant-observation in relatively unfamiliar settings on or near campus. Members of the observational team were asked not to talk about their observations, which they regularly recorded, until they met to compare their interpretations of the cultural significance of what they had seen and heard. It was then that they realized the impact of preconceptions, attitudes, and personal history on the perception of the cross-cultural observer. This method was elaborated and refined at the Peace Corps' Virgin Islands Training Center, and has since been adapted for use in courses given by at least four universities.[3]

World Needs and Institutional Response

The off-campus programs of liberal arts colleges such as Antioch, Bennington, and Goddard have always provided opportunities for their students to respond to pressing human needs. Before the Second World War, interest centered around the union movement, industrial education, cooperatives, the New Deal and less popular political causes. After the war, the emphasis shifted to personal exploration of possible careers in the human services. With the quickening pace of the civil rights movement in the early sixties, the more socially conscious and militant student used off-campus periods to work for racial justice.

The concept of an international "Peace Force" of young volunteers for long-term service in village development was being promoted by groups of veterans

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[3] *See Preparation for Encounter*, Phillips Ruopp and Paul Wrobel, St. Thomas: Caribbean Research Institute, College of the Virgin Islands, 1967. Available from the Division of Institutional Relations, Peace Corps, Washington, D.C., 20525.

on some campuses as early as the late forties. The goal of the Peace Force Plan was to place at the disposal of the United Nations an "army" of young people who would pledge their willingness to serve at subsistence for a minimum of one year in any work which would advance "the development of the world community."

One document of that period pointed out that the Peace Force Plan failed to take account of the "hard facts" of a volunteer force operating under the U.N. or any other international or national organization. Its writer called for a pilot experiment which would begin with a three- to six-month training program in cooperation with an American university.

It was to be another twelve years, however, before American universities became widely involved in training young people for overseas development service. A persuasive, youthful President gave voice to the growing desire of students to use their energy and talents to make up for the shortage of trained manpower in developing countries. The campus quietism of the Eisenhower years was swept away by the spirit of voluntary service. The Peace Corps was a major expression of the new commitment to action.

College and university administrators and faculty were caught up in the surge of idealism. They made themselves available to help plan and staff the Peace Corps. They were confident that the American higher educational establishment was ready to train volunteers for cross-cultural service.

Actual experience has been sobering for both the institutions and the Peace Corps. Faculty interests, teaching methods, administrative organization, academic schedules—none of these proved immediately adaptable to the kind of intensive short-term training needed by Peace Corps Volunteers. It was a mutually enlightening, sometimes abrasive, experience.

Degree and Intern Experiments: Toward Greater Partnership

Since the Peace Corps began, there has been a running exchange with colleges and universities about ways in which they might enjoy a closer partnership in training Volunteers. This has led, in the past few years, to the design of experimental degree and intern programs.

Basically, a degree program incorporates either preparation for Peace Corps service, or both preparation and service, into the student's regular academic course. The only current program of this kind is located at the State University of New York College, Brockport, where mathematics and science teachers are being trained for service in Latin America.

Students enter the Brockport joint degree program at the end of their second or third year. Following a summer of special course work, they take a program which is organized to meet their needs as degree candidates and prospective Volunteers. Before graduating and going overseas, they spend a final summer term practice teaching with Spanish-speaking children. Those who wish to return to Brockport for graduate study following their two years of service can earn substantial credit for field studies.

In an intern program, the trainee combines Peace Corps preparation with his regular course work at either the baccalaureate or master's level. The program is open to students who are finishing their undergraduate or graduate degrees in the academic year during which training begins. The first phase combines credit and non-credit activities. The second phase, following graduation, concentrates on high intensity language training, though this may be omitted if a group has previously reached the required standard. During the third phase, the interns receive one or two months of training in the country where they will serve as Volunteers. Final selection takes place at the end of the summer.

Radcliffe College has been central in the development of the intern training concept. The first experimental program, open to both Radcliffe and Harvard students, was organized in 1967. Following a second Radcliffe-Harvard program, Boston and Brandeis universities were invited to join a cooperative venture. Up to

one hundred Volunteers will be trained in 1968-69 for Peace Corps assignments in five African and Latin American countries. Applicants are expected to have a strong background in at least one host-country language. Those accepted may participate in training activities on any of the three campuses.

It is significant that the first intern experiment was launched as part of Education for Action, a Radcliffe College program which has also received official recognition from Harvard. Under the leadership of President Mary Bunting, Education for Action was established for purposes best summarized in the words of its student board:

> Education for Action is a Radcliffe program dedicated to increasing the relevancy between the students' academic programs and their involvement in social action. The program furthers education through university courses, independent study and Education for Action seminars in an effort to offer valuable preparation for, and a deepening awareness of, the student's role as a social activist. Education for Action realizes that an undergraduate's education is always in danger of becoming hollow and passive if it is not related in some way to the life he leads and goals which he seeks while he is a student. Furthermore, involvement in projects promoting social change, especially abroad, without some background and preparation in the role of the volunteer and the problems to be encountered, can lead to dangerously misdirected effort. In an attempt to make students more aware and effective as volunteers, Education for Action provides students with opportunities for summer social action in the United States and abroad, and offers related academic work during the school year.

In 1968 Dr. Julia Faltinson, Associate Dean of the College of Home Economics at Iowa State University, started the first intern program for the training of young specialists. The program was designed for students of agriculture and home economics. It demonstrated that the most promising aspect of the intern training concept is the recruitment and training of specialists in short supply. Cornell and other major universities have joined Iowa State in developing intern programs in agriculture and home economics. As Peace Corps country staffs work with these institutions, they will be able to identify additional skill needs which can be met through similar programs.

The immediate aim of the degree and intern experiments is to assess the extent to which preparation for Peace Corps service can be integrated into a student's regular academic program. A joint program of this kind involves the institution and its faculty more fully than any other type of training: they are largely responsible for recruiting, selecting, and preparing their own students for international service through the Peace Corps.

New Institutional Programs

The relationship between Education for Action and the Peace Corps suggests the conditions that are most favorable for a productive partnership.

Education for Action was internally generated at Radcliffe because a group of faculty and students strongly felt that an effort had to be made to expand the opportunities for Radcliffe and Harvard students to learn first-hand about the problems of poverty by making themselves useful to an American community or another country. The thrust was outward, from Radcliffe to the world. Through Education for Action, Radcliffe is giving the education of Radcliffe women and Harvard men the "for real" quality that characterizes work-study education.

A number of institutions are actively planning degree program options which include domestic or overseas voluntary service in addition to pertinent course work. The off-campus periods range in length from a summer to fourteen months. Among the institutions planning programs of this kind are Colorado State College, Merrill College of the University of California at Santa Cruz, Emory University, University of Massachusetts College of Agriculture, State University of New York

College at Old Westbury, Swarthmore College, and the University of Wisconsin at Green Bay.

The assumption underlying these new off-campus programs is the same assumption that inspired the introduction of work-study programs at colleges such as Dr. Morgan's Antioch: there is a significant pedagogical difference between knowledge about reality and direct acquaintance with it, to use Elton Mayo's terms. What work-study institutions sought was the interplay between theory and practice, thought and experience, the ideal and the actual. To achieve this, they designed a new approach to learning. At regular intervals the student would leave his peer culture to test himself in various adult roles. He would learn a skill by practicing it. Rather than judging human action from the sidelines, he would cultivate his capacity to observe and understand it as a participant.

The prospectus of the University of Wisconsin at Green Bay puts the case this way:

> Most broadly, the academic plan of UWGB is founded on the importance of commitment and involvement of students—commitment to and involvement in the world about which they seek to learn. . . . Learning and purpose best interact where student and community are close. It is the philosophy of the University of Wisconsin Green Bay that man's problems should be observed firsthand and experienced, not just studied through books or in the classroom, laboratory or studio. Consequently, off-campus experiences for credit are available which qualified students are encouraged to elect. A variety of volunteer off-campus opportunities are also available.

At Green Bay, the Liberal Education Seminars will provide the focus for the general education of the undergraduate throughout his four years. Through these seminars, "every student (a) receives an introduction to values, ecology and environment, (b) focuses on a particular set of environmental problems with an off-campus, Northern Great Lakes regional experience, (c) studies previously selected problems in an 'other culture' context outside the region, and (d) integrates what he has learned and experienced with a broad exposure to several academic disciplines and explores problems of values, belief, personal commitment and dedication."

The student's first off-campus experience is scheduled for the second year. The fall semester will be used to prepare him for it. During the January Special Studies Period, the regular spring semester, or the following summer, approximately sixty hours are to be spent in supervised off-campus observation or a special project in the Northern Great Lakes region. The student's experiences will be examined and compared in his Liberal Education Seminar. During the next year, his third, opportunities to study abroad or elsewhere in the United States are also to be made available.

There are many variations on this theme. In a professional degree program, the emphasis is placed on the insight a student can gain through the application of his special knowledge to practical problems in an unfamiliar social context. For example, the College of Agriculture at the University of Massachusetts has adopted both undergraduate and graduate degree programs in international agriculture. At the B.S. level, one of three areas of concentration can be elected: agricultural administration, agricultural technology, or international agribusiness. The student will spend the fourth year of the five-year program in a developing country. At the graduate level all students, regardless of specialty, will be expected (1) to do applied research in a developing country, (2) to participate in a common seminar, and (3) to complete the equivalent of a program equal to one undergraduate option in agricultural administration, agricultural technology, or international agribusiness. All students in international agriculture will also learn the language of the countries where they do their field work.

Whatever their particular form, programs of this kind signal the beginning of a new response to human problems on the part of our colleges and universities.

Peace Corps and VISTA experience alone are convincing evidence that thousands of young Americans want to make their education count for something more than a split-level career. In designing new programs to satisfy the public concerns of their students, institutions must be sensitive to the diversity of student interest, imaginative in the development of their resources, and inventive in designing opportunities.

In my view, the Peace Corps has played a leading role in creating a climate favorable to the development of problem-oriented curricula in which service and field study are an integral part of the student's experience.

Development Service Degree Options: Some Guidelines

The emergence of service-oriented programs independently organized as the result of institutional rather than outside initiative reflects the influence of a reawakened social awareness in our colleges and universities. It is a development of great significance. I use the label "development service degree options" to describe the kind of program which unites preparation for volunteer service with the students' regular studies.

Both Peace Corps and institutional experience suggest at least six guidelines which seem central to the formation of a successful and durable program.

(1) *A development service degree option should be open to students in every field.* Rather than conceiving of it as a major area of concentration open only to students in selected fields, it should be treated as a minor which can be incorporated into any degree program without eclipsing the student's primary academic interest. In those programs where degree requirements leave room for extensive student choice, a development service minor should present the individual with few difficulties in planning his academic program. In others, such as science and engineering, which involve a tight progression of required courses, a development service minor would undoubtedly require additional terms of study. Compensation for the extra time lies in the fact that the graduate's skill in a second language, his cultural studies, and his social skills will give him a competitive advantage in seeking employment. The effect of a development service minor in liberalizing the education of technical students should be recognized as an asset.

(2) *Such an option should be conceived as preparation for a general field of activity rather than as exclusive preparation for service abroad.* A student should be able to elect an international or a domestic emphasis. If he chooses the former, he should be realistically counselled regarding overseas placement prospects. Apart from the Peace Corps, the overseas opportunities for the new graduate, even when he has completed a second degree, are severely limited. The institution offering development service degree options must be prepared to invest in additional placement staff to assist both graduating students and those who are seeking field experience as interns. Following the practice of schools with work-study programs, placement should be as diversified as possible. The institution should avoid excessive dependence on any one outside organization.

(3) *As many field experience alternatives as possible should be available,* ranging from part-time service and study projects during the academic year, to summer placements, to long-term placements. Field experience implies exposure in some depth to a culturally unfamiliar setting. Such a setting may be found as near as the edge of the campus. In order to achieve optimum interaction between the student's field experience and his studies on campus, the institution must be ready to suspend conventional preconceptions about teaching and learning. This requires the investment of sufficient faculty time in experimentation.

(4) *The curricular resources of the development service option should be designed as sets of core courses,* from which those needed for an individual student's program can be selected. Existing courses can be adapted wherever possible to the needs of students who intend to enter a period of development service

either before or after graduation. It would be a mistake to assume, however, that all that is required is the modification of standard catalogue offerings. Preparation for development service is preparation to be an agent of social change. In the context of this purpose, the predisposition to experiment with new models of the learning process is essential.

(5) *A development service option places demands on an institution to organize its cultural studies selectively in the light of carefully considered criteria.* In addition to another cultural area, the institution will usually want to emphasize one American subculture, establishing expedient geographic boundaries for the purposes of student field work. For example, the Center for Community Action Services at the University of New Mexico trains students in the techniques of community action appropriate for Latin American countries and for Spanish-American communities of the Southwest. The two are clearly complementary.

(6) *Those students whose academic specialties are not immediately relevant to the needs of developing communities should be given the opportunity to acquire practical skills.* The Peace Corps calls these "lead-in" skills. Skills of this kind make the Volunteer immediately useful in local terms, though his involvement with the community is not limited to activities surrounding a skill. A needed skill helps the Volunteer to be credible at the beginning of his assignment, when he is in other respects an unproven outsider. Some skills may be learned through regular courses, others through specially organized non-credit activities.

Conclusion: Experience and Dialogue

Education for development service is education for problem-solving. It emphasizes the links between knowledge and the application of knowledge in a variety of cultural settings. Its focus is not only on human needs as they are expressed in an immediate situation but on the cultural context that defines the situation. It is as concerned with the quality of human response as it is with the explanation of human behavior. This kind of education must expose the student to new experiences and fresh ways of interpreting his experience.

As Harrison and Hopkins have argued in their influential paper on the design of cross-cultural training, the university model of education stresses critical detachment and abstract analysis. Cross-cultural learning, on the other hand, depends on the development of student self-direction, emotional resilience, the ability to make choices among alternative courses of action, and the capacity to use information about feelings and attitudes in solving problems.[4]

In his recent study of the methodology of participant-observation, Severyn T. Bruyn demonstrates that it offers a perspective for understanding differences in the way men see the world. It also provides a personal framework for involvement in groups whose values and life styles differ from those of the outsider.[5]

As both an orientation and a method, participant-observation can serve as the fulcrum of experiential education. It unites involvement with objectivity, emotion with reason, and investigation with action. Harrison and Hopkins point out that experience is not instructive in itself. We learn from experience only by raising questions about it. Education through dialogue is the necessary counterpart of education through experience. Each is a side of the same coin.

The world is no laboratory. But education in human relations and social change requires that the student use the world as the scientist uses the laboratory: to explore social reality and to weigh established patterns against the need for change.

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[4] "The Design of Cross-Cultural Training: an Alternative to the University Model." Roger Harrison and Richard L. Hopkins, *Journal of Applied Behavioral Science*, Vol. 3, No. 4, 1967.

[5] *The Human Perspective*, Englewood Cliffs, New Jersey: Prentice-Hall, 1966.